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NOTES AND ABSTRACTS.

CONDUCTED BY J. D. FORREST, C. H. HASTINGS, AND PAUL MONROE.

Redeemability of Humanity.—We who have followed the poor black sheep into the darkest wilderness, and have seen the worst of sin, crime and depravity, come back to tell you who may perhaps know of it only by hearsay, that we do not in any sense despair. We are full of hope and courage. We are still firm believers in the redeemability of all humanity. Beneath the sin and misery and wretchedness we see fine streaks of gold that are worth retrieving, and gleams of jewels, that, when cleansed and cut and polished, will be found fit for a king's diadem. Pearls are found on the deep sea bottom, in the ungainly oyster shell. Gold is dug and washed from among the dross of the mine. Marble and onyx must with toil be hewn from the rough mountains. So we say that from among the harder, rougher, more unlikely class, humanly speaking, God may perhaps enrich the treasure-house of heaven as largely as from the more fortunate and cultured sections of humanity. MRS. MAUD BAL-LINGTON BOOTH, "The Church of the Black Sheep." *Harper's Weekly*, March 14.

Politics and City Missions.—Missions and institutions of moral reform continually lose the proper fruitage of their efforts more because of corrupt politics than from any other agency which works against righteousness and purity. The fact that in nearly all of our large cities the leaders of the poorer quarters are either law-breaking saloon keepers or corrupt politicians, sets them up as the idol of the boys for whom we spend so much time and money in Sunday schools, entertainments, and classes of all sorts. The boys certainly must be bright enough to see that however nice our moral counsels may be, they do not lead to a practical success; and if any one is justified in making success an ultimate standard, it is the poor boy who has been nurtured in poverty and want, and who, if he has any ambition, feels that his first effort must be to improve his material circumstances. I firmly believe that these missions would be justified in taking half of their time to support public administrations and good government, devoting the balance to their special work, and that in the end the results would be greater than they are while so many of the missions are in an atmosphere of cheerful indifference to all things outside of their own mission hall. MR. JAMES B. REYNOLDS (Headworker at the University Settlement, Delancey street, New York), "Practical Development of Sociology," *Public Opinion*, March 12.

The Social Creed of the Right Honorable Joseph Chamberlain.—His one great *credo* was thus stated by him ten years ago: "I am confident in the capacity of wise government resting upon the representatives of the whole people to do something to add to the sum of human happiness, to smooth the way for misfortune and poverty. We are told that this country is the paradise of the rich. It should be our duty to see that it does not become the purgatory of the poor. . . . What I say is that the community as a whole, coöperating for the benefit of all, may do something to add to the sum of human happiness—do something to make the life of all its citizens, especially the poorest of them, somewhat better, somewhat nobler, somewhat greater and somewhat happier."

He again expressed his ideas of the duty of government in these words: "The government, which no longer represents a clique or a privileged class, but which is the organized expression of the wants and wishes of the whole nation, should rise to a true conception of its duties, and should use the resources, the experience and the talent at its disposal to promote the greater happiness of the masses of the people." And again: "The leading idea of the English system may be said to be that of a joint-

stock or coöperative enterprise in which every citizen is a shareholder, and of which the dividends are receivable in the improved health and the increase in the comfort and happiness of the community." JOSEPH CHAMBERLAIN, "A Character Sketch," *Review of Reviews* (American), February.

Political Party Machinery in the United States.—Party organization is a necessity, and party organization, by putting men into a position of power furnishes a continual temptation for them to abuse the power. The only effectual remedy consists in developing within the voters themselves the true spirit of patriotism, which keeps always in view the welfare of the country as of more consequence than the success of the party. Then an attempt at corruption on the part of the leader will result rather in his downfall than in his success. Most men, even among our party leaders, employ corruption only as a hated means. If within each party the upright voters who are willing to secure success only by fair means should also organize themselves and announce that their support could be secured for no leader who would in any case employ unfair means, it might well be that in the majority of instances our party machines would become what they ought to be, efficiently working organizations, devoted not to selfish ends but to the furtherance of the public good. The majority in every party is opposed to corruption; but it lacks the leadership of those who are clear-sighted enough to see that the interests of country are paramount to those of party, and that purity in politics is of more vital consequence than any merely economic issue on which the people naturally divide into hostile parties. PROFESSOR JEREMIAH W. JENKS, in *The Chautauquan* for April.

The Protection of Italian Emigrants in America.—What the financial condition of our emigrants is has been shown by individual testimony gathered by the American commission. In the questioning to which the newly arrived are submitted it is asked, among other things, how much money they bring with them, and they are even asked to show the money they have on them. In 1895 our 33,902 emigrants disembarking at Ellis Island had with them \$362,000, that is, a little more than \$10 apiece, including those who were rejected as "paupers" and "undesirable immigrants." In the year preceding, the average to each individual was practically the same. Our minister of foreign affairs concerned himself particularly about the protection of our emigrants to America, and endeavored to disarm so far as possible the hostile views prevailing there against our fellow-countrymen. In June 1894, an American bureau was opened at Ellis Island for the dissemination of information regarding the different states and their inducements to immigrants, the railways, corporations, and individuals who might offer work. The secretary of the treasury conferred on our ambassador the privilege of nominating to that bureau one or two Italian agents to instruct our emigrants and offer useful suggestions as to their future location. We now hope that the royal government may furnish the bureau with the means to fulfill the most important part of its duties, that of giving information to emigrants by which they may find work and be assisted in the acquisition of land. LUIGI BODIO, in *The Chautauquan* for April.

Individual Determination and Social Science.—It would be most arbitrary to admit at the present time the identity of biological and psychological phenomena. The manifestations of individual human conduct are too vague to infer from them that psychological laws are identical with those of biology. Those who deny free-will place individual determination outside of the individual himself. They do not leave any part to the individual. Individual determination, however, instead of being due to external mechanical action, as is commonly supposed, is due to the mechanical formation of the human mind, and to the successive phenomena of action and reaction, which are always mechanically developed in it. The determinism of the human being is not as it were external to the individual, as the so-called positivists have affirmed, but it dwells in the individual himself. If individual consciousness is free, how does it happen that the regularity of its action is repeated in all social manifestations? Individual character is the result of the conditions of social and natural environment, and of hereditary phenomena, and yet under new conditions of environment it reacts in

an entirely mechanical manner. It is impossible for a mass of population entirely "determined" in its action, to result from many individuals relatively free, as the theories of individual free-will affirm. Accordingly, in new conditions of environment the individual acts according to the personality which has been formed within him. Human society is organized according to the nature of the individuals and the natural environment in which it exists. All the relations established between individuals depend upon these two factors. These, in their turn, are subject to the influences which are formed in them by social relations. Thus there takes place a continual transformation of natural environment, of individuals, of social relations, which, in a general and comprehensive way, is called social transformation, or evolution. (Individual Determinism and Social Science, by GIUSEPPE FIAMINGO, in *Annals of the American Academy of Political and Social Science*, March 1896.)

Human Welfare and the Social Question.—III. *Social Welfare.* Altruism needs egoism in order to be able to set itself to work; but egoism does not need altruism in the same way. All egoistic desires do not conflict with well-being. We can decide between egoism and altruism only from its standpoint of well-being. If desire were the only motive in human affairs, altruism would still be possible. In so far as one knows the feelings of his fellow beings, their joys and sorrows affect him. A true common feeling arises when a common cause operates in all. Then the consciousness that a great multitude has a common feeling strengthens that feeling in the individual. The morality arising from social feelings is experimental, changing constantly in its content. Morality (*Sittlichkeit*) directs itself to the general welfare of society. It is real morality in so far as it corresponds with the present social opinions on the general end of social welfare. It is problematical morality in so far as it corresponds with the opinions of present society, but still has the true general welfare for its end. It is morality in its narrower sense when it proceeds from the disposition of a well-balanced egoism. It is morality (*Moralität*) in so far as it proceeds from the disposition of universal love for humanity. Egoism which does not work for the general welfare can contribute nothing to morality. Love for others is ethical only as it furthers the general welfare. IV. *Nature and Culture.* These ideas are not opposed to each other. Neither the subjective nor the objective is the starting point of knowledge, but the subjective connection of the two. The objective is an abstraction; the two are always indissolubly bound together. The inner world (culture) of others can be inferred only from the external; and I can do that only by analogy with my own. The over-mastery of the world of observation over the world of mental presentation is nature; the mastery of the latter over the former is culture. Material culture depends upon the maintenance and development of the spiritual. Individual inner worlds, in order to shape a common world of ideas, need an outer world. The ultimate individual end is always desire (*Lust*); the common end is often only a means to this end. Social democrats hold that economic development determines the whole spiritual and material culture; but the outer world itself is effectuated by the spirit of the world of mental presentation. In order to maintain culture, labor is necessary. In last analysis the value of labor is determined by individual desires. Culture cannot be maintained without means of production. Only private ownership of capital can give the powerful motive necessary for labor and concentration of power. Therefore ownership is the foundation of culture. Desire is the motive to culture labor; but the effort must necessarily be put forth to make compatible the welfare of the individual and the general culture. Therefore follows the necessity for a social pedagogics.—DR. VON SCHUBERT-SOLDERN, "Das menschliche Glück und die soziale Frage," in *Zeitschrift für die Gesamte Staats-wissenschaft*, No. 2, 1896.

Children in the Prisons of Paris—Recent Reforms.—The Committee of Defense of Children brought before Courts, founded 1891, has three spheres of action: (1) legislative, to prepare bills for parliament or recommendations to government; (2) judiciary, to induce judges to act with more discrimination; (3) in the administrative domain, to insist upon more personal, careful and affectionate treatment. The most important work is done in the last sphere, and the vital principle here is to pro-

tect the minor from moral contagion by evil association. At the moment of arrest and in the police court the child, delinquent or dependent, is kept from contact with old offenders and with others of his kind as well, by all possible devices. This principle is followed in the places of detention, and separate cells are provided for each young person.

The prison for boys and young men is the Petite-Roquette. It provides a separate cell and exercise ground for each boy. Even in chapel the boys see only the officers and not each other, since each is in a separate box. Every hour is full of work, study or recreation. The lads are visited by "patrons," who give them counsel. The young men between the ages of sixteen and twenty are accommodated in the second story.

The prison of Saint Lazare is for women and girls, and complaint is made that classification and separation are not complete. . . . Young persons suspected of evil habits are kept under observation until the judge can secure information and advice, and when it is possible they are cared for as dependent children without a criminal record or contact with criminals.—*Revue pénitentiaire*, February 1896, p. 224.

Female Stenographers and Typewriters in Berlin.—The imperial stenographer estimates that of the inhabitants of the respective cities there is one member of a stenographic union for 382 in Breslau, 444 in Berlin, 542 in Leipsic, 593 in Hamburg, 612 in Dresden, and 950 in Cologne. Yet many stenographers do not belong to the unions. With this number, there is no wonder that women enter into sharp competition with the men. Statistics were gathered of 188 female stenographers in Berlin. Their wages per month were found to be as follows: 1, \$3; 3, \$7.50 to \$10; 9, \$10 to \$12.50; 15, \$12.50 to \$15; 32, \$15 to \$17.50; 33, \$17.50 to \$20; 20, \$20 to \$22.50; 23, \$22.50 to \$25; 16, \$25 to \$27.50; 4, \$27.50 to \$30; 4, \$30 to \$32.50; 3, \$32.50 to \$35; 3, \$35 to \$37.50; 3, \$37.50 to \$40; 3, \$40 to \$42.50; 16, not definitely stated. Their ages were as follows: 3, 14 to 15; 11, 15 to 16; 15, 16 to 17; 17, 17 to 18; 29, 18 to 19; 19, 19 to 20; 58, 20 to 25; 15, 25 to 30; 8, 30 to 35; 7, 35 to 40; 3, 40 to 46; 3, unknown. Their hours of labor: 1, 4; 1, 5½; 1, 6¾; 9, 7; 9, 7¼ and 7½; 37, 8; 32, 8½; 42, 9; 10, 9½; 16, 10; 5, 10½; 2, 11; 1, 13; 7, indefinite; 15, not stated.—DR. FR. SPECHT, "Die weiblichen Stenographen und Maschinenschreiber Berlins," in *Zeitschrift für die Gesamte Staatswissenschaft*, No. 2, 1896.

The Theory of Social Evolution in Vico and in the Modern Sociologists.—The theory of evolution has been applied in the historical and social sciences with no less success than in the field of the natural sciences, revealing rational connection and continuity in human affairs, and showing the development of the social organism from a simple to a more complex form. Vico applied this theory to the philosophy of history in "Principii di una scienza nuova d'intorno alla commune natura delle nazione" (1725). He fancied evolution to be practically the same throughout every great historical period. His ideal history is a metaphysical conception without historical verification. He recognized that the history of one nation is not a mere repetition of the history of another, his *recurrences* being approximately of ideas not of events. The *ricorsi* of Vico are somewhat similar to the *survivals* of Tylor, both holding that human nature, in its changes, retains some primitive characteristics; but Vico thought there are repetitions of entire cycles of history, while Tylor held simply that there are repetitions of certain social manifestations. Vico compared the development of humanity with that of the individual, describing its childhood, manhood, and old age, its growth and decay. This view may be compared with Hegel's trichotomy and with Schäffle's evolution, transvolution, and involution; but Vico did not see, as Schäffle did, that there is no true involution in the social organism as there is in the animal organism. The position of Letourneau (*La Sociologie d'après l'ethnographie*, p. 567) is similar to that of Vico, but more adequate. Vico regarded the history of Rome as an epitome of all social and institutional history, and took that history idealized and generalized as the basis of his system. This is analogous to the conception of Hæckel, who holds that the evolution of the individual reproduces the evolution of the species. Lilienfeld and G. Jäger, applying the principle of Hæckel, hold that the historical development of a people presents a recapitulation of all past states of the race.

Draper holds (*Hist. du developp. intell. de l'Europe*, I., p. 24) that "a people which possesses the entire and continuous history of its civilization [and according to Vico such was Roman history] furnishes a safe guide in the search for the genesis of the civilization of other peoples which have insufficient documents." Vico recognized the close connection of the elements of society and of the various periods of history; and humanity appeared to him less as an aggregate than as an organism. His conception of the social organism is not wholly clear; but he evidently held that the individuals composing society are bound together in vital relationships, as has been held by Spencer, Schäffle, and Häckel. He recognized the fact of the organic development of society almost as clearly as Schäffle did; and he held, though vaguely, with the modern sociologists, that man has developed through the struggle for existence and natural selection. Hunger and sexual passion played the most important part in this struggle. The first society was formed by marriage, and assured not only the propagation of the race, but the establishment of a community of ideas and customs; whence larger groups and nations were formed by the union of families. In the progress of civilization the struggle for existence becomes latent, and consolidating human minds and institutions become the chief facts of civilization. Finally, Vico considered the course of history to be the working of a divine plan. God governs the world, and the divine ideas are manifested through human action. Yet, as Flint has shown ("G. B. Vico") he did not fail to observe that knowledge of the first cause was obtained only through knowledge of the secondary causes, and that his new science was principally an explanation of history by means of facts strictly human. Here he was in agreement with Kant, who said, "Individuals and nations, while they follow their own and frequently conflicting purposes, are yet unconsciously obedient to a grand design of nature."—F. COSENTINE, "La teoria dell' evoluzione sociale nel Vico e nei moderni sociologi, in *Rivista Italiana Di Filosofia*, Ja. and F., 1896.

The Moral Aspects of Socialism.—In spite of its great value, "Some Aspects of the Social Problem," misrepresents both the aims and methods of modern socialism. It suggests that modern socialism rejects, or even denies, the principle that social reform must be regarded from the standpoint of character. Socialism does lay the emphasis on machinery, but it is only as a means to an end. Its dominant idea is that of conscious "selection" in social life, and it endeavors to readjust the machinery of industry in such a way that it can at once depend upon and issue in a higher kind of character and social type than is encouraged by the conditions of ordinary competitive enterprise. The older socialism rested upon ideas of retrogressive rather than of progressive selection. Modern socialism recognizes the laws of social development in setting itself against the manufacture of mechanical Utopias. Its whole point is the recognition by society of its interest in a certain type of character and quality of existence. Its distinction lies in its clear consciousness of the end to be attained and its conception of the means of attaining it. The means are the collective control or collective administration of certain branches of industry. A competition of quality would be substituted for a competition regulated by the supply and demand of the market, and the economic problem approached from the side of consumption. As the state raises the plane of competition within its own social group, it raises it in relation to other groups of the wider social organism. Socialism implies both a superior moral idea and a superior method of business, and neither can work without the other. Moral ideas must at least have a basis in the concrete relations of life. Individualistic organization of industry does not extend to the sense of duty which a man owes to society at large. Socialism encourages the acquisition of property in proportion to character and capacity, and in so far as it serves the needs of individuality.—SIDNEY BALL, in *International Journal of Ethics*, April 1896.

Pestalozzi, as a Philanthropist and Reformer.—The schools celebrate Pestalozzi as a teacher; but he did not start out to found a system of pedagogy. He saw ragged children wandering about at Neuhoof, and recognized the social duty of caring for those whom their parents had neglected or abandoned. He became the creator of the education of such children, the precursor of Demetz and Nichern.

Swiss schools for neglected and delinquent children are on a simple family plan, as free as possible from the vast prison and asylum systems of other states, and the ideas of Pestalozzi are fruitful in his own land. . . . He became a schoolmaster that he might be a saviour. "Through all my life I desired nothing but the salvation of the people whose misery I saw and felt. . . . I lived for years like a beggar in order to learn how to make beggars live like men. . . . Myself sunk in trouble I learned to understand the misery of the people more deeply than a fortunate person can learn." Statesmanship must protect society from thieves and murderers by preventive education. The inspiration of modern pedagogy is greatly due to philanthropy. *Revue pénitentiaire*, February 1896, p. 287. *Fliegende Blätter*, aus dem Rauhen Hause, March 1896, p. 118.

The Morality that is.—An exposition of rationalistic ethics. When one lives with other people, his conduct helps and hinders them in various ways in the attainment of their ends, and they take means to make him practice the acts which help, and refrain from those which hinder them in the attainment of those ends. With the lapse of time and accumulation of experience, the members of a community become in a measure obedient to the general will. The individual learns to anticipate the community's judgment, and to judge himself by the same standards by which it has long since judged himself and others. To mark for social regulation acts which it is to the advantage of everybody to practice, would be folly. It is only when a line of conduct is repugnant to certain individuals that they need be forced to follow it. The individual's desires constitute but one factor in shaping his activity. Individual conduct is an abstraction, all conduct is social. The many prevail over the few and the vitally interested over the feebly interested. Wrong conduct is that by which the agent intends to profit at the expense of society. Aside from social interference, the individual tends to profit by the wrong he does and suffer by the right; to profit by the right other people do and suffer by the wrong. Society and not the individual is the ethical unit. As from the truth that breathing impure air is injurious there arises the precept to the individual not to breathe impure air, so from the truth that stealing is contrary to the interests of society there arises the precept to society, "suppress stealing;" and the command from society to the individual results from this, "Thou shalt not steal." Social morals are not advisory but coercive. There is then no reason for confounding the moral institutions of one society with those of another, and almost everything may be both right and wrong. Again, acts which the agent can perform on his own account are outside the sphere of morals altogether. Thus an utter conflict of obligations and ideals arises, and there is no rational ground for decision between them.—ALFRED HODDER in *International Journal of Ethics*, April 1896.

Sociology and Democracy.—In utilizing the generalizations furnished by the social sciences, conjectures are formed about psychological phenomena. So a social psychology is built up. Many, *e. g.*, Durkheim, hold that in association the individual ceases to think and act, the fusion of many minds giving birth to a psychical individuality of a new kind. Others, as Tarde, hold that a social logic which is not our own imposes constraints and suggestions upon the individual. Durkheim reasons as if the customs which an individual adopts from birth, which he has not formed, exist apart from the whole series of individuals who adopt them. M. Bouglé in this *Revue* has applied this method to the problem of democracy. He lays down the theses: (1) The weakness of the popular intellect. (2) The all-powerfulness of the popular will. "Popular intellect" and "popular will" are not intelligible, except as poetic metaphors. "The popular will" is intelligible only if by it is meant the will of the totality of individuals who compose society. From conference and conflict of opinions a decision may be reached differing from any single opinion. From this sociologists conclude that there is a "collective spirit." Yet this spirit never directs the pens of secretaries of deliberative assemblies as spirits act upon mediums. Majority opinion conventionally passes for general opinion. Without giving this the force of law, the assembly would be dissolved. This indicates that there is no collective spirit. The mystic virtue of association appears to be that each benefits by the results collectively

acquired. This is possible through division of labor. And division of labor demands specialism. The collective opinion is formed not by fusion of individual opinions, but by their juxtaposition. Democratic self-government may be compared to the consultation of stockholders in an industrial society. To say that democracies are intellectually impotent is to argue that control should be vested in the cultured classes. But a common man of good sense may be more competent for this than a cultivated man, as parliamentary journals show. The problem of democracy appears to be a very complex aggregate of questions of economic history, sociology and politics, of positive and ideal right, of demographic statistics, and of general civilization. It cannot be treated except by the collaboration of a multitude of special sciences. It is a problem which this sociology is not able to touch.—CHARLES ANDERS: "*Sociologie et démocratie*," in *Revue de Métaphysique et de Morale*, March 1896.

Out-of-Work Insurance.—A notice of "*Zur Frage der Arbeitslosenversicherung*," by Dr. G. Schanz (Bamberg: Buchner's Verlag). It is universally recognized that a state of non-employment is one of the greatest evils from which the laboring classes suffer. The importance of out-of-work insurance ought to be kept before us, so that an insurance organization may be gradually formed. Every experiment thus far shows that tremendous difficulties are in the way. The book gives a valuable description of the attempts at such insurance made in England, Germany, Austria, Switzerland and France. Of particular interest are the attempts at compulsory insurance in Switzerland. In the nature of things, no insurance is so liable to misuse. The cost of it is also an important consideration. The author proposes a peculiar compulsory savings organization established by law, through which the laborer can make provision for cases of non-employment. About 1 per cent. of the laborer's wages would be required to maintain it. The writer has doubtless contributed to the clearing up of the question; but we cannot expect any plan to be consummated very soon.—Dr. WÖRISHOFFER: "*Zur Frage der Arbeitslosen-Versicherung*," in *Zeitschrift für die gesamte Staatswissenschaft*, No. 2, 1896.

Rural Banks.—One of the means, fostered by the Roman Catholic Church in France, for social amelioration is the institution known as "Caisses Rurales." Founded some sixty years ago by the mayor of the rural commune of Baviere-Rhenane, they were received with great favor not only in France but also in north Italy, Switzerland and Austria. Their development was quite slow, but during the last three years 340 of these banks have been established under the leadership of M. Louis Durand. The purpose of this institution is to relieve the cultivator from the burden of usury, exacted by the money-lenders, sometimes at the rate of 200 per cent. Without some pecuniary resource, the cultivator is oftentimes little better than a mendicant. These banks are really coöperative civil societies, with variable capital and unlimited responsibility. They do not enter into general commercial transactions, but are merely local collective or coöperative societies. Their unlimited responsibility is thus guarded, and in the entire sixty years no person has lost a cent through these banks. The ideal is the establishment of a rural or workman's bank in every parish. (Les Caisses Rurales, by M. DE CASTELMORE, in *L'Association Catholique* for February 1896.)

Old Age Pensions for Laborers.—The current agitation for the pensioning of invalid and aged workmen makes pertinent a study of this class. Out of a total Belgian population of 6,069,321 there are 390,980 males and 426,462 females aged 55 years and upwards. Out of every 1000 inhabitants there are, of those above 64 years of age, 63 in Belgium, 43 in Germany, 34 in Austria, 47 in Switzerland, 44 in England, 68 in France, 49 in Italy, 54 in Norway, 39 in Victoria, 15 in Queensland, 23 in New Zealand, 29 in Cape Colony, and 34 in the United States. In Belgium it is shown that in urban groups females preponderate both in the old age group (65 and upwards) and in the total population, while in rural groups the reverse is true. The aged are relatively more numerous in rural than in urban groups. The ratio of this preponderance has increased in Belgium (1866-1890) from 2 to 3 per 1000, though the total proportion of aged has decreased from 14.1 to 13.5 per 1000 during the same period. Statistical tables are given showing that in the industries less of those over 60 years of

age are found than in any other branch of human activity; thus, in Germany, mines, industries, construction, etc., average of those over 60 years of age 63 per 1000, while the ratio for the entire population is 88 per 1000. Fifty-seven tables summarize an extensive study of the number of aged workers, as to sex, as to various countries, in various industries, in different establishments in the same industry, and as to public charitable assistance of the aged. The exhaustive investigation justifies the following conclusions: (1) the number of aged workmen is not very considerable; (2) the percentage is smaller as the country is richer; (3) the proportion of aged workmen is greater than that of aged workwomen; (4) that numbers of aged workmen should be relieved from their work before the time to die; (5) that the care of these should be a public charge. (*L'Age des Vieux Ouvriers*, by LOUIS VARLEZ, in *Revue Sociale et Politique*, Bruxelles, December 1895.)

Labor in Australia.—Political history in Australia now starts from the failure of the great maritime strike in 1893, and the resulting formation of the Parliamentary Labor Parties, which now either control or hold the balance of power in the Australian colonies. The movement is strongly socialistic, though this may be merely a characteristic and not the end. It "is really the incoherent upheaval of the insurgent members of a class, and is the result of the advance of that class to the stage of self-consciousness. Its root is in class feeling and discontent with class status." The programme of the Queensland section, representative of all the colonies, is: one adult, one vote; land and income tax; state bank; shops and factories act; eight hours' day where practicable; referendum and initiative; taxation of every person according to ability to pay; the state to find work for the unemployed; the state to fix the minimum wage; free railways; free administration of justice. (The Labor Party in Queensland, by ANTON BERTRAM, in *The Contemporary Review*, March 1896.)

Socialism and the Agrarian Question.—With the laborers in the centralized industries socialism has won its case; it has now to win the fields. The last German Socialist Congress gave its attention to the agrarian problem. Where the land is held by small proprietors, as in France and Switzerland, socialism can make no headway. But where it is monopolized, the peasants form the advance guard of the revolutionary army. In some of these countries, as Sicily and Hungary, their misery is frightful. Through possibility of unlimited indebtedness the German peasant is exploited. The agrarian question is a most prominent one in German politics. But the parties cannot agree within themselves as to the proper solution. Thus a portion of the Socialist party, led by Bebel, believe in the nationalization of the soil as the only remedy. Others, led by Volmar, consider this a far distant ideal and stake all upon transitory measures. The committee appointed at the Erfurt meeting in 1894, when the Volmar faction prevailed, recommended to the Breslau Congress the following platform:

1. The suppression of all agrarian hereditary services.
2. Maintenance and extension of proprietorship of the land by communes, provinces, etc., under national control.
3. Renting of these lands to syndicates of small farmers.
4. Retaining of mortgages by the state.
5. Credit organized by the state for communes that desire to undertake cultivation.
6. Insurance against fire, insurance of crops and cattle by the state.
7. Maintenance of the right to cut fuel and of idle pasturage for all the inhabitants of a commune.
8. The cultivator's right to hunt on hired land as well as on land possessed; and indemnity to the cultivator for havoc committed by game.

The programme was rejected as neglecting the interest of the proletariat, and augmenting the power of the exploiter, and the programme of nationalization adopted. The agrarian propaganda is for the socialist a necessity and a duty. But will he succeed by expropriating their property, for the peasant loves the soil? This is the real difficulty of the problem, and the one which is dividing the German socialists. (*La Question Agrarie et le Congres de Breslau*, by HUBERT LANGEROCK, in *La Revue Socialiste*, February 1896.)

Two New Social Departures in England.—These are the founding of the Industrial Union of Employers and Employed, and the holding of the first International Coöperative Congress. In the first were present twenty-six representatives of employers and forty-seven of workmen. The object of the Union is the promotion of mutual understanding between the two parties, promotion of arbitration and conciliation, the discussion and suggestion of means for bettering the condition of labor without detriment to business, and the publication of the results of experience in this direction. This movement has grown out of the successful experience of the Boards of Conciliation and Arbitration. Sixty-eight of these boards dealt with 1440 cases in 1893—later reports being incomplete. These, however, are only palliatives. The only solution of this great problem lies in some form of coöperation. The International Coöperative Alliance marks not only a new epoch in this great struggle, but introduces a new principle into trade—a moral one. The objects of the alliance are: (1) to make known the coöperators of each country and their work to the coöperators of all other countries; (2) to elucidate by international discussion and correspondence the nature of true coöperative principles; (3) to establish commercial relations between the coöperatives of different countries for their mutual advantage. (Two New Social Departures, by J. M. LUDLOW, in *The Atlantic Monthly*, March 1896.)

Facilitation of Marriage in France and Belgium.—The agitation for this reform began to bear fruit in the modification of the Belgian code in 1887. Several points have since been gained; for example, such as lowering the age at which consent of parents is necessary, and simplifying many of the civil requirements. The immediate aim of the reform is now to lower the age at which the consent of parents is necessary from twenty-five years to twenty-one, for the man, as it already has been for the woman, and to make the consent of the father alone essential instead of that of both parents. The same reforms are advocated in France, but with less success. The Chamber of Deputies has recently given to them more consideration. These reforms are chiefly to benefit the laboring classes, since economic conditions frequently prevent the necessary consent from being given. Moral gains are hoped for as well, in the decrease of illegitimacy and "parisian marriages." (Les Projets de Reforms pour Faciliter le Marriage en France et en Belgique, by H. LESUR-BERNARD, in *La Reform Sociale* for March 1896.)

Social Science as Based on the Method of Observation.—A forty-page dialogue, in the form of an exhortation to the younger generation of students, gives the arguments for and against the positive method as held by Le Play. The substance of the article is that such a method forms the only scientific basis for a social science. Not but that the results of such a method need to be rectified and modified from time to time, but the method of observation forms the only means for doing this. By this method errors are eliminated as far as they can be by fallible men. This methodic study is limited to actually existing societies; one cannot apply it retrospectively to societies that have ceased to exist, as a zoölogist may use palæontology. But it is not the inexactitudes of the past that so trouble us: it is the doctrine of modern life that we desire. Social progress is not realized by movement according to abstract principles; and the educated youth of today need to recognize not only this truth, but also the positive one—the need of exact investigation and social activity based upon the results of this investigation. (*La Science Sociale et la Jeunesse Lettree du Jour*; anonymous, in *La Science Sociale*, February 1896.)

Tendencies in Penology.—In general, these are "to strengthen repressive action, and, at the same time, to introduce more humanity in the laws, to ask for indulgence rather than vigor, without abandoning any of the indispensables of social order, to revive in the soul of the criminal and the delinquent the notion of right, of duty and of justice." Perversity is coming to be considered as an exception. Environment, as a cause of and a remedy for crime, is being taken more fully into account. The interrelations of social problems is recognized, and societary investigations of a wide scope are now made preliminary to theories concerning penology. This also necessitates the marked tendency towards specialization. The question of

classification is fundamental, both in regard to crime and in regard to criminals. This latter is of recent development. Criminal anthropology is receiving much attention, but its results are inconclusive. However, one of its methods, anthropometry, is proving of great value for individual identification. Another marked tendency is the treatment of crime as a general rather than as a local disease, and the application of general rather than local remedies. The centralized system of administration has resulted in a marked decrease of crime in European countries. In general, this shows that crime is being regarded less as a crime against the state, and more as one against civilization. There is a general recognition of the need of manual labor in prisons as an element of order, of hygiene, and of moral power. There is also a tendency to give the prisoner a share in the proceeds of his labor. More reliance is being placed upon moral than upon physical force for the reformation of the prisoner. The predominant appeal is to hope rather than to fear. Probationary laws for first offenders and indeterminate sentences are coming into general acceptance. The underlying thought now is, "an ounce of prevention is worth a pound of cure." (Tendencies in Penology, by SAMUEL J. BARROWS in *The New World* for March 1896.)

Results of German Compulsory Insurance.—The summary of the Accident Insurance for the last five years is as follows:

	1891	1892	1893	1894	1895
Fresh accidents reported.....	225,337	236,265	264,130	282,982	309,648
Fresh accidents entailing compensation.	51,209	55,654	62,729	69,619	79,954
Fresh accidents which proved fatal....	6,428	5,911	6,336	6,361	6,280
Fresh accidents which resulted in total and permanent disability.....	2,595	2,664	2,507	1,748	2,129

The total number insured in 1894 was 18,191,747, insured by 112 (64 industrial and 48 agricultural) corporations of employers (Berufsgenossenschaften). The number who received compensation for accidents was 369,903, and the total amount of compensation paid was \$11,070,087 (in round numbers). The number insured under the Old Age and Invalidity Insurance during 1894 was 11,510,000. The total number of old age pensioners at the end of the year was 183,168, 33,442 being added during the year. The number of invalidity pensioners was 71,755, 44,397 being added during the year. The total number of pensioners in this group was 254,923, receiving in all \$8,500,000 (round numbers). For 1895 the total number of old age pensioners was 217,600, and of invalid pensioners was 130,900, receiving in round numbers \$10,500,000. The last full report for insurance against sickness is for the year 1893. There were then insured 7,106,804, and the total insurance paid was, in round numbers, \$25,500,000, paid on 2,794,027 cases of sickness. On an average from 1888 to 1893, there were 35.4 cases of sickness per 100 members of both sexes per annum. The cases of sickness were more numerous among male than among female members, the corresponding numbers for the two sexes being 36.6 and 31.0 respectively. The average number of days sickness per member per annum was 5.9, the rate for males being again higher than for females, viz., 6.0 compared with 5.5. The figures do not include confinements. (Latest Results of the Working of the German Insurance Laws, in *The Labor Gazette* for February and March 1896.)